

The American Friend

Old Series
Vol. XXXIX. No. 24

JUNE 16, 1932

New Series
Vol. XX. No. 24

Political Bankruptcy

AN EDITORIAL

Venture in Faith

EDGAR G. DUNSTAN

New York Yearly Meeting

L. HOLLINGSWORTH WOOD

Balm in Gilead for Today

ELIZA ARMSTRONG COX

The London General Epistle

ON THE HORIZON OF THE CHRISTIAN CHURCH

NATION SHOULD HONOR WAR OBJECTORS

Speaking on Memorial Sunday at the unveiling of a tablet in memory of eleven members of his congregation at Grace Episcopal Church, New York, Dr. W. Russell Bowie said he looked forward to a time when the names of conscientious objectors to war would be honored in the same way: "What we need is not a glorification of war, but a new dedication of ourselves to the moral struggle which shall put an end to war. It may be that after another war the church of Christ will inscribe upon its tablet the names of those who have gone to Leavenworth as conscientious objectors to war, doing it then with an even larger vision and with the same spirit with which she now inscribes the names of her soldier dead, because they followed what for them was the way of duty to the end."

IMPRESSIVE PEACE PARADE IN NEW YORK

The recent peace parade in New York City was considered a real success, and was the most impressive manifestation of outright war resistance in New York since the days of 1917-1918. It was well organized, more than a score of organizations taking part and there were between two and three thousand men and women in line. Many prominent clergymen showed their devotion to peace by walking nearly three miles in the blazing sun. At Fifty-ninth Street the parade ended with a mass meeting where thousands of people were addressed by well-known war-resisters. These speeches were of an unusually high order, many in the crowd commenting that they were the best that they had ever heard on this subject. The only disappointment in connection with the whole demonstration, writes one interested reporter, was the poor publicity it received in the daily papers where it seemed to be deliberately played down.

PEACE SENTIMENT GROWING IN GEORGIA

The city of Atlanta, Georgia, witnessed a striking demonstration of peace sentiment by the students of the city schools on May 18, when 1,500 persons assembled for the reception of the international goodwill broadcast. Children and young people of the public and private institutions from the grades through the universities united in a fervent expression of their faith in the possibility of a warless world. This section seemed never so alive to vital peace talk and so responsive to organization and promotion of peace movements as at the present time. Dr. Manley O. Hudson, professor of international law at Harvard, in an address before the University of Georgia institute of public affairs declared that the recent crisis in the east with the sentiment aroused by Japan's actions, clearly pointed to the fact that a new world consciousness against war is rising. "For the first time in history an attempt was made over a long period of time to deal with an international crisis by common action. . . Surely for the future this is a most valuable precedent. One must say that we have made indisputable progress in our attempt to keep the world's peace."

GREATER DEMAND FOR BIBLE DISTRIBUTION

In the West Indies Agency the sale of complete Bibles was nearly twice as great as in 1930 and in the republics at the southern end of Latin America, in spite of difficult conditions, distribution held up well, especially of Bibles and Testaments. The closing of the doors of North America to European immigrants has turned great numbers to the wide areas of the Argentine Republic where in many communities the annual

visit of the colporteur is the only spiritual ministry which occurs. From Mexico there have come reports of religious confusion due to the conflict between the authorities of the state and of the Roman Catholic church. In the state of Tabasco one of the Society's colporteurs suffered a term in jail for his zeal in Scripture distribution while a valiant colporteur in Yucatan was received by a flourishing church where two years before he had been threatened with death. Some of his persecutors had become its members. In the United States the Society was unable to meet fully the many calls which came to it. One of the Society's western secretaries wrote: "We have never before heard directly or indirectly from so many who have been without Scriptures and have come to us to be supplied."

PLAN MISSION OF SPIRITUAL FELLOWSHIP

The conviction which found expression in the Jerusalem meeting of the International Missionary Council, that the time had come when the younger churches of the so-called mission field might share with the older churches of the west the treasures they had found in their common Christian faith is now taking concrete form in a mission of spiritual fellowship which the churches in India, Burma and Ceylon are sending next autumn by special invitation to the churches of Great Britain. The mission as now constituted will consist of Bishop J. S. C. Banerji, the recently consecrated assistant bishop of Lahore; Dr. A. M. Varki, the head of the Union Christian College at Alwaye, the only Christian college in the whole of India established and run by Indian Christians; Rev. A. Ralla Ram, Secretary of the Student Christian Association of India and Miss Nyein Tha of Moulmein, Burma. The mission will spend three months in England, arriving in mid-September and leaving for India in mid-December. The committee in Great Britain responsible for helping this mission in its work has decided to concentrate in a few selected centers and in these centers to bring the message of the mission to bear on the various interests of church life and activity.

ENGLISH CHURCHMEN APPEAL ON WAR DEBTS

A manifesto entitled "An Appeal for the Remission of Reparation Payments and International War Debts," signed by fifty of the most prominent English churchmen, acting under the auspices of the British Council of Christian Ministers, has been forwarded to the Federal Council of the Churches of Christ in America. The appeal is "to all who owe allegiance to Christ, in their own country and, so far as their words can reach them, in other countries also," urging them to "use all their influence to press for the cancellation of reparation payments and of international war debts." After asserting that the reparations imposed on Germany have proved to be both "impracticable and unjust," the signatories of this English document declare: "Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation for forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 24

JUNE 16, 1932

New Series
Vol. XX. No. 24

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Political Bankruptcy

WHEN this issue appears, the national convention of one of the two major parties of the country will be in session, to be followed in a fortnight by that of the other party. Theoretically, these quadrennial conventions, at which political principles are declared, policies are outlined, and candidates for the presidency are named, are of tremendous importance. Especially so at a time like this when we are in such desperate need of constructive leadership. Actually, however, these national party conventions have come to be of very little significance. In a great national crisis when our whole social and economic structure is under the severest strain and is being shaken to its foundations, and when millions are unable, in the midst of plenty, to secure means of subsistence, the national prospect fairly bristles with problems demanding statesmanlike attention and action. Presumably, political parties exist for the purpose of applying certain principles to specific problems. But what is the attitude of the two parties meeting this month in convention? Are they disposed to grapple seriously with the vexing questions confronting the country? Far from it. The ruling passion of each party is to evade every issue possible. The result will be tweedledee at Chicago this week and tweedledum two weeks hence. Neither party seems to stand for anything much but winning the election in November and capturing the spoils of office.

Owen D. Young, Chairman of the General Electric Company, is one of the few reputed miracle men of finance and administration who has not been "debunked" by the devastating revelations of past months. He continues to be quoted as something of an oracle. In speaking the other day on "Essentials of Victory," he referred to the three important factors with which the country has to reckon in weathering the present crisis. They are the economic, the social, and the political situation. After speaking briefly of how the economic and social emergencies are being met, as it seemed to him, he said: "I do not believe that we can do anything really fundamentally constructive, however, unless we maintain intact our political order, which rests upon the effective functioning of the biparty system. That means strong centralized political organizations. It means effectively functioning organizations, without which the certain result is political disintegration bringing in its wake factional strife and the end of representative government." These words seem to us to be far from orac-

ular. Mr. Young assumes a false hypothesis—that our two-party system operates on the basis of real differences of conviction and public policy; that each really stands for something besides getting into office. His term "biparty" is in itself unfortunately suggestive of how the two parties, extending their organization into state and municipality, often work together to maintain their control of government, not in the interest of the public but of the party machine. There is a world of difference between a biparty system of this nature and a two-party organization representing distinct political principles. How can two political parties that have come to represent nothing in the way of governmental policies bear the important relationship to our scheme of representative government that Mr. Young suggests?

The ridiculousness of the party point of view as it now obtains was nakedly exposed not many days ago in a pre-convention statement made by Postmaster-General Walter F. Brown, the political arm of the President's Cabinet. He assured the public that the Republican platform would contain a plank on Prohibition that would be entirely satisfactory both to the dries and to the wets! There spoke the typical politician—the manipulator of our much vaunted two-party system of government. This policy of looking both ways and saying nothing will be applied as far as possible to every public question which must be reviewed by the party platforms.

How futile it is to urge people to demonstrate their good citizenship by going to the polls! Of what significance is the ballot when the political bankruptcy of the parties makes one's vote meaningless? Is it any wonder that the electorate is so apathetic and that the political franchise is exercised by so small a proportion of those entitled to vote? How could it be otherwise? In the course of an address before the National Industrial Conference Board in New York on May 19, on the present political crisis, President Nicholas Murray Butler said:

"In the sense of 1868, of 1876, of 1880, of 1896 or of 1904, there is neither a Democrat party nor a Republican party. There are voting groups using these party names, strongly influenced by the names and by the emotions that they arouse, but they are held together in no conceivable unity that is nation-wide on any important points of common conviction and common principle. As a result, the present crisis is more severe in the United States than anywhere else in the world, and it is so, first, because of our demonstrated

political indifference, second, because of our apparent unwillingness and inability to adapt or adjust our political methods and our political machinery to the actual conditions of today, and, third, because of the incapacity of our government to enter vigorously and with conviction upon those measures of international consideration and international cooperation which alone can bring this devastating crisis to an end. Diagnosis is of little value if therapeutics be lacking.

"We are drifting steadily, and not so very slowly, toward the edge of a political precipice. We are within a few weeks of the assembling of two great national conventions, each of which will nominate a candidate for the presidency of the United States and each of which will adopt a declaration of principles, no more precise or definite than is believed to be absolutely necessary, upon which to make appeal to the country. When these nominations and these declarations are made, the voting public will be permitted to choose between them, and in November whatever result is reached will be acclaimed as a great popular triumph on the basis of the winning candidate having been supported by a plurality of a minority of the possible voting public. The entire working of this political machine would be in the highest degree ludicrous were its results not so tragic and so ominous.

"Having recently been in twenty-four states of the Union and having talked freely everywhere with men and women of every possible point of view, every

possible background, and every possible shade of political opinion, it can be said with entire conviction that the thoughtful people of the United States are profoundly alarmed at conditions in Washington and at what is going forward politically in the country. At the moment they feel themselves hemmed in, imprisoned, and unable to do more than complain, discuss their distress, use strong language, and wonder what can possibly happen next."

Dr. Butler called for "a division of the American people into those who believe in constructive and progressive liberalism, built upon the foundations of the principles written into the Constitution of the United States, and those who believe that such constructive liberalism is no longer effective and that it must be displaced by some form of social compulsion which would be at the least doctrinaire socialism and might involve much more. Such a division of the American people would be real, would be honest, would be up-to-date and would deal with fundamental principles. If it might displace the present artificial, and indeed fraudulent, division into Democrat and Republican parties, the clouds of incompetence would begin to lift, and we should find ourselves on the road to new and constructive progress by one of the two distinct and different paths which would then be open to us. Constructive liberalism is one alternative and socialism, either mild or extreme, is the other."

To Friends Everywhere

The London General Epistle

WE have met in the shadow of great evils in the world; of calamities that have fallen upon mankind and of others that threaten to fall. Men have committed themselves to wrong ways of life, and in consequence misery presses on many. All manner of divisions separate men from one another; the family of God is rent asunder.

It is as if darkness covered the earth, and gross darkness the peoples; but against the darkness we have seen the light of a great hope renewed.

The pillars of the world are shaken, but God abides. In his constancy we find our confidence; in obedience to his eternal will we find our life.

What this life may be, and what man may do, in harmony with the will of God, have been made known to us in Jesus. In him we know God and man as nowhere else; he is the central fact of human history and experience. As he has been lifted up among us, we have learnt anew from him that there is no cheap or easy way through the world's troubles. The Cross shows us the greatness of the price. It means for us great ventures, and, it may be, great sacrifices. "We are upon an engagement very difficult." For in order to make possible a truly Christianlike relation between men, our whole world will need to be remodelled. Jesus faced the darkness with the courage born of a constant renewal of his Spirit in the life of God—so must we.

The full meaning of Jesus Christ is not to be found in the Cross considered by itself, but in the fact that in him is life eternal. He lived in God and God in him, and his life does not end on Calvary. So too our acts done in the will of God have the quality of eternal life; they are done not for time, but for eternity. This conviction gives meaning and value to the tasks we undertake in the service of God and man, for we become

workers with God in his creative activity in the world. And whether we have much or little experience of him, in doing his will so far as we see it we shall come to know more of him. "Mind that which is pure in you to guide you to God."

It is not alone by outward activities or efficient social machinery that peace and joy will be brought to the world. Necessary as these things are, more necessary still are those deep changes in men's hearts which are brought about by the power and love of God. It is the religious life which in the end is the most practical—the life which is a loving relation between ourselves and God. Into this we may enter freely, yet must be ready for effort that is eager and persistent. We must give ourselves time to seek God where he is most surely to be found, in the deepest places of our being. In answer to our search there comes a response—a door is opened and we pass through.

This experience of the opening door often comes to us in our meetings for worship. They are times for adoration and devotion. In the silence we may make an offering of ourselves to God and one another, submitting ourselves in humble love completely to the moving of the Spirit. In this communion we are set free to share with one another the light that is given to us on life's perplexities and the knowledge of the victorious love and power of God. So we build up one another in the Life which impels us to take our part as messengers of God and publishers of Truth in a stricken world. God is not only our refuge; he is our strength.

His word to us is one of hope in times of change and perplexity, of love that overcomes evil, of light that dispels darkness. He calls us to personal and group devotion, to readiness and Christian daring.

Signed in and on behalf of London Yearly Meeting,

HAROLD J. MORLAND, Clerk.

Venturing in Faith

By EDGAR G. DUNSTAN

WHY is it that so many of us are conscious that we are not living the full rich life to which we are called. Why are we baffled and perplexed where others appear to have been jubilant and victorious? Why do we feel that we are missing some integrating experience that would give our life poise and resilience? Those who attain to these things seem small in number, but we know that there are men and women who have quickened us by the quiet unassuming quality of their life, in such a way that we can never be the same after having known them. They may carry with them no revealing scars, but we know instinctively that they have faced the worst that life can demand of them and have won some victory that makes our own small struggles seem paltry and insignificant.

On the other hand, we must frankly admit that there are many, whose goodness we dare not question, who are confused and unhappy at the suggestion that all is not well. They find in their friends all that they seek. If the present social order is criticized adversely, they claim with incontrovertible assurance that never before has the general level of material comfort been so high, and never before have all sections of the community been so conscious of corporate responsibility. What more, they ask, can we expect?

Many of us spend our days swinging between the extremes of moral uneasiness and spiritual self-satisfaction. We can find rest in neither, and we know that to remain unmoved between the two means a gradual torpor that can only result ultimately in complete ineffectiveness. We long for some more compelling motive than has yet gripped us, and yet we feel that we know already where our failure lies. When we are swept along on a great wave of spiritual emotion, every part of our being thrills to an experience of God which enhances every apprehension of spiritual reality.

Our task is to work these high moods into the stuff of life, to translate emotion into action, words into deeds. We expect that we shall find this easy—until we try: then we find ourselves in the midst of difficulties which seem insuperable, and our high mood is eclipsed in deep depression—it may be the higher the mood the deeper the depression. Is there any way out?

Often, it would seem, the reason why we are at the mercy of these sudden reactions is a simple one. Yet, we should be clear that it is fundamental, even if it is simple. We forget that vision depends upon action. We indulge in an orgy of inspiration and expect to retain the emotion without giving to it any expression in action. We have always good and sufficient excuses for ourselves, but until we have sought with all diligence and perseverance to put into practice the things we have seen, we shall continue to live ineffectively.

It is a temptation to which we in the Society of Friends would seem particularly liable. We can frame our minutes with a high seriousness and a deep sincerity, and we can come away from our conferences and meetings with the satisfaction that we have faced and solved our problem. But, alas, we find that in a few days, or weeks, or months, we are "as we were"—still faced with the same problems, difficulties, ineffectiveness.

This is in no wise to condemn the mood or the matter of our minute. It may be counted to us for righteousness that there, at any rate, we did not fail. In that hour we saw clearly the implications of our faith, saw how widely and deeply life would be affected as we set our faces towards this better way, and in all sincerity we set our seal to the things we had seen. Indeed, the very words in which we recorded our vision stand for ever as witness to a corporate act, a corporate confession,

in which we had our share, and to which we assented unreluctantly.

But we must go further; necessity is laid upon us to experiment. And just here it should be that we who are taking those high words—which satisfied something within us and possibly clarified the confusion of our own thought—just here we who are taking those high words at their face value, should know and feel the strength of a common fellowship. There are ways open perhaps for smaller groups to take action, to experiment, to trust themselves to a new venture of faith. Not all may be able to do this in the same way, not all may be called to do so. Still let us not withhold ourselves from that which is for us the way of God. For it is only as we take that first step that we shall see the second.

We do not see it where it is,
At the beginning of the race:
As we proceed, it shifts its place,
And where we looked for crowns to fall,
We find the tug's to come

So often we are restrained from taking that course which is open to us because we cannot see where it may lead us. We want to know all that we are committing ourselves to before we take the irrevocable first step. But life does not work like that—we have to take a step at a time. This does not mean that we should act lightly, that we should not count the cost. It does mean that seeing clearly that for us there is an undeniable way of God—wherever it may take us—we should be willing to give ourselves without fear or reluctance to the way of faith.

In all this there are innumerable factors that are incalculable, but there is at least one upon which we may rest in security. And yet it is the one which most often we leave out of our reckoning. If we were alone we would shrink from the course we had proposed to ourselves. We might even shrink from it as we remembered the weak and fallible group of which we were but a unit, weaker and more fallible than the rest. But as we remember the wonder and power and love of the One whose hands are scarred, but are yet on the wheels of the world, we may be unafraid—indeed we may be exultant. "Be of good cheer," He said, as He set his face to the darkest things men's hate could compass; "Be of good cheer—I have overcome the world."—*The Friend* (London).

Christ or Nobody

I have looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes and I now know that it is Christ or nobody. He has no competitor in the field! No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus, "the image of the invisible God." More and more he is to me what he was to John the Beloved, "God made manifest in the flesh." More and more he is to me what he himself claimed to be, the eternal Son of the living God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living!—CHARLES E. JEFFERSON.

New York Yearly Meeting

By L. HOLLINGSWORTH WOOD

ON Wednesday, May 25, Friends from all over New York State and the western side of Vermont began gathering at Poughkeepsie, New York, in the charming meetinghouse in which Poughkeepsie Friends rejoice as they meet for their frequent activities. It is from the designs of Alfred Busselle, Treasurer of the Yearly Meeting, an architect, much appreciated by those who know him and his work.

The meeting of the Ministers and Elders discussed changes in the questions sent out in a blank in an effort to aid Clerks and committeemen to formulate reports on the State of Society for the Meeting of Ministry and Oversight. Several years ago the seeming duplication among the reports to the Meeting of Ministry and Oversight (Ministry and Over-night, the Poughkeepsie papers printed it) stimulated a set of rather crystalizing questions in an effort to avoid this duplication. Such questions as these were eagerly discussed: What are gifts in the ministry? Is it technical vocal expression in meeting or is perhaps a good listener who draws out a good sermon also a gift? And what about the ministry of the meeting to the community?

On Wednesday evening, New York Yearly Meeting experiments in the establishment of the John Bowne Lecture, named for the sterling old Quaker of colonial times who lived in Flushing and insisted on holding "conventicals" in his house, still standing in Flushing, against the laws and good orders of those in authority in matters religious of that time. The John Bowne Lecture was delivered by Professor Herbert H. Farmer of Hartford Theological Seminary, an English conscientious objector during the Great War who had been assigned to agricultural service on the Woodbrooke College grounds at Birmingham, where he came into intimate contact with Friends and later lectured at Woodbrooke and Selly Oak Colleges. His subject, "The Dimension of the Eternal," he wove into a most challenging, scholarly, and beautiful document (obtainable for ten cents from the Friends Book and Tract Committee, 144 East Twentieth Street, New York City) describing life as flat and unattractive and futile if lived only in two dimensions, like a picture without perspective. He showed us how the eternal dimension is the enrichment and the development of satisfactory relations with our fellowmen—the daily evidence of our life in the dimension of the eternal.

It was bright Yearly Meeting weather

on Thursday morning when our new Clerk, David F. Lane, read the opening minute. Visiting Friends were: D. Elton Trueblood from Baltimore, Robert and Margaret Simkin with Dorothy Ellen and Margaret Ruth, sweet flowers upon the Simkin family tree, and, at a later session, Gilbert MacMaster, formerly of Berlin and now of Basle, member of the German Yearly Meeting, greeted the 131 representatives who answered to their names out of 161 who were appointed. At a later session still other Friends indicated their "attention to their appointment."

A change was made in appointing a recording clerk, as hitherto New York has imposed upon the Clerk the duty of making minutes as well as presiding, and Mary P. Lane, a younger Friend, was also invited to the Clerk's desk to assist in the reading with her pleasant, fresh young voice.

Memorials of sweet, serviceable Friends mellowed the Meeting's mind. Reports from our Quarterly Meetings on the State of Society were refreshing in contrast to the depressed news we are so accustomed to in our press.

The report of the Evangelistic Committee and of Elizabeth Hazard, the Yearly Meeting's Secretary, all confirmed these reports on the State of Society and we felt the Yearly Meeting was a live, going concern, and not "in the red" either, to any alarming extent. At Clinton Corners they plan a 150th Anniversary with all the dust and pressure of a pageant. Elizabeth Hazard compared the statistics of fifty years ago and showed that, while a number of meetings existing then were now laid down, the total number of Friends, members of New York Yearly Meeting, was but very little less.

New York has developed a real steering committee in its Advisory Board, made up of all the chairmen of the standing committees, which is more and more devoting time and thought to the whole progress of the Society.

An innovation was the presenting of the London General Epistle in the evening so that a larger number of Friends and attenders from the City of Poughkeepsie could hear its beautifully ordered thought and inspiring vision. Carolena Wood spoke following the report of the Joint Committee on Non-resident Friends on her experience with Friendly people in various parts of Europe and the United States.

On Friday, New York considers finances under the query on our program

from the Discipline: "Do you observe simplicity in your manner of living?"

The Trustees of the Yearly Meeting and of the Murray Fund have in their hands well over \$250,000 and in Yearly Meeting we always are conscious that these funds represent the interest of Friends passed away in the flesh but actually present with us in the spirit.

Abram S. Underhill, who is devoting a great deal of time to travel, times his journeys so as to be present at Yearly Meeting when the Trustees report—(He is treasurer of that body)—and to be present at the meeting of the Permanent Board which takes place ordinarily the first week in the Twelfth Month at which time our Quota and Budget are adopted. He led us in a most charming visit to the seven churches of Asia, or rather to the places where they formerly existed, and later Margaret and Robert Simkin took us to China.

In the evening, under the heading, "Just as the twig is bent the tree's inclined," D. Elton Trueblood endeared himself still further to us in an address on education.

The Mosher Fund and the Book and Tract Committee are important hands in New York Yearly Meeting and the discussion of books under the topic: "Friendly Relations with Books and People," is always cheerfully interesting. The Mosher Fund gives away Quaker books and books of inspirational character and always has a lot of interesting receipt matter in consequence.

The Temperance Committee presented in the person of three or four of the younger members of the Poughkeepsie Meeting a very intelligent little scene in the present-day liquor control problems.

The overshadowing subject of unemployment was treated at the afternoon session at Oakwood School, in connection with the topic, "Friends and Miners of Coal," by T. Arnold Hill, head of the Department of Industrial Relations of the National League on Urban Conditions among Negroes. Mr. Hill, an extraordinarily well-informed person, presented the vagaries and practices of the unemployment situation in a masterly manner using the experience of his race as the barometer by which one could judge the whole unemployment situation, repeating the well-known adage that "the Negro is the last hired and the first fired," he showed us that unemployment was no "act of God" and we must decide plans for its control.

A picnic supper on the campus was held, and a most exquisite program given in the packed gymnasium of the school by the Fisk Jubilee Singers who, with our Friend Thomas Elsa Jones, had been most welcome visitors in our sessions.

Meetings for Worship with young

(Continued on page 433)

THE CHURCH IN TIME OF SOCIAL CRISIS

Message from Church Conference of Social Work Sets Forth Present Mission of Church

The members of the Church Conference of Social Work, organized under the Federal Council of the Churches of Christ in America as an Associate Group of the National Conference of Social Work, assembled in Philadelphia May 15 to 21, feel that the conditions of life in this country at the present time call for a reaffirmation of the social and spiritual aims of the Christian religion. Christianity thinks of the development of personality as one of the primary aims of life. A condition in which there is widespread demoralization of manhood, through the inability of millions of men to earn their living and support their own families, has become a national tragedy which seems to constitute an indictment of the economic structure of our society.

In terms of Christian principle we hold that the economic order exists for man and not man for the economic order. Over-emphasis upon the profit motive and upon individual wealth-seeking is an indication of the superficiality of the aims of our civilization from the Christian point of view. This situation in which millions of people are prevented by circumstances from functioning normally and wholesomely in the national life is a fundamental injustice and a grave peril to the future of America. We hold that, unless society works for a solution of its problems in terms of justice and brotherhood, there is the greatest likelihood of provoking in this country revolutionary forces such as those whose outbreak in some other parts of the world has been a major factor in modern history.

From the point of view of the religious spirit and the Christian ethic, the profit motive cannot take first place in any phase of our life, but must give place to a primary concern for human welfare. We would call the attention of the churches and of the American public to the fact that in the present crisis the securing of enough funds for the relief of the destitute, both through taxes and through contributions to private social agencies, constitutes a grave necessity, and that all possible sacrifices must be made to prevent a tragic destruction of standards of living, which would result in the demoralization of a large portion of the population.

These high aims of integrity, justice and good-will are not only a part of the teaching of the Protestant Churches, but are also held in common with the other

great religious bodies of America, our Catholic and Jewish friends. We wish to express our appreciation of the extent to which we have been able to work with members of these other groups in setting forth the claims of the spiritual and ethical conception of life, and in emphasizing the principles of justice and charity as they bear upon our national problems.

We also wish to point out that one of the major needs of the present time, as indicated by moral confusion and the acuteness of the divorce problem, is the application of scientific intelligence and of Christian attitudes to the problems of marriage and the family. The religious spirit seeks in marriage, not a selfish happiness merely, but an occasion for beautifying human life and providing a sound structure of home and family living upon which the strength of national life depends.

While there seems to be a decline momentarily in the number of divorces, yet the old problem of adequate preparation for marriage has not yet been solved. We also feel that the divorce problem itself can be better solved by putting marriage on a secure basis than by emphasis on enactments, whether of churches or the State. We notice that there is a strain on American life from a new quarter, in that large numbers of projected marriages have been postponed because of economic distress. The possible gravity of this situation is immediately apparent.

We feel that a major feature in the solution of the marriage problem and of many others is a good example from the more mature members of society to the young people and to the children who are coming on. The extent to which the spirit of "getting by" and the gambling disposition of getting something for nothing have become standards of behavior and a bad example of youth is worthy of careful attention.

Not only the churches, but all communities must take seriously to heart the fact that unless the children of today are properly guided, given wholesome recreational and social opportunities and furnished good life-patterns by their elders, the inevitable result will be that considerable numbers of them will be added to the criminal population of the coming decade. The churches, which stand for the redemption of the individual and society, cannot but hold that a primary means of achieving a solution of many of the menacing problems which we now face, is to bring individual and community life to a basis of integrity, mutual confidence and goodwill.

The world needs the help of all those who can in any measure represent the way of life in Christ.—H. G. WOOD.

WRESTLING FROM EARLY MORN TILL DEWY EVE

How Our Friends at Geneva Center Have Been Grappling with Disarmament Problems

Disarmament and Shanghai! These two words, with their tragic background, have been the background for almost all the work of the Geneva Friends Center since the first of January. From one point of view, nothing illustrates so well as "Shanghai" the urgency of the need to disarm. From another point of view, every yard that the Japanese advanced on Chinese soil, meant greater menace to the Disarmament Conference, and to all the peace-building enterprise of the League of Nations.

Discussion and argument have been continuous. At Center Committee meeting, Members' Meeting, and in the Hostel, Friends and those about them have wrestled with the question of the duty of Friends and pacifists in the face of the challenging situation in Shanghai. Bertram Pickard and one or two other members of the group carry the responsibilities of Quaker journalists, and have to consider the effects of what they report, in regard not only to doings, but opinions in the world's capital.

The Sino-Japanese conflict has, of course, given a terrible sense of frustration to all the work for disarmament. Real work is going on, however, and the Geneva Friends Unit is bearing its part. In the Center itself and in the nearby flat where the Pickards live, Disarmament and Shanghai have been discussed and debated with a steady stream of visitors, from early morn until dewy eve. Documents and papers are everywhere; the telephone bell is in frenzied activity. There have been intimate conversations, whose echoes appear in the daily press; there have been swift decisions and hasty action. Our representatives are living in the midst of great questions, and with a definite responsibility for reporting to the world what is being done at Geneva, and helping to direct opinion in Geneva itself.

Aside from this continuous personal discussion, and the writing of articles for the Quaker papers, etc., the major efforts of the Geneva Friends have been made in conjunction with half a dozen other Christian International organizations, in a Joint Disarmament Committee, whose organization has been already mentioned.

This Joint Committee is carrying on much work. It has organized a special Disarmament Center. It is serving, with regular articles and other material nearly one hundred Christian Journals

(Continued on page 433)

THE BENIGNITY OF GOD EMPHASIZED

How much more. (Luke 11:13)

Jesus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men. It is characteristic of him that he habitually interprets God's nature by all that is best in man's nature. When men have done their best for those they love and would cherish, as fathers who know to give their children what is good, they can better understand his emphasis upon the benignity of God when he says, "How much more will your Father give the holy Spirit from heaven to those who ask him?" His disciples had asked him that he teach them to pray as John had taught his disciples. He gave them a form of address that included reverence in approach, appreciation of his program, and requests for physical and spiritual needs. By an apt illustration he stressed the importance of persistent importunity as a man prevails upon another man for friendship's sake. To this is added the filial affection of a parent, with his human limitations, to intensify the feelings involved and the care bestowed when his child asks for food. As they could appreciate the kindness of a good man, they were prepared to accept the thought of the superior goodness of God.

This superior kindness finds illustration in the thought of David, king of Israel, when he sought to show the "kindness of God" to another for Jonathan's sake. Jesus tells the story of the good Samaritan, of the king who gives a supper to those who were lame, blind and dumb in honor of his son at his wedding, of the wonderful father who welcomed home his prodigal son, and suggests looking beyond to the Father who is no respecter of persons and gives the holy Spirit for the asking. The poet, Whittier in "Eternal Goodness," grasps the same thought and in the language of faith expresses his assurance:

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!"

That God gives his best to men is recognized here by Jesus, as quoted by Luke, in the gift of the holy Spirit. Later he urged that the Father had promised this best of gifts and that his disciples should tarry at Jerusalem until endued with power from on high. This promise was abundantly fulfilled at Pentecost and men were filled with the holy Spirit. Peter, Stephen, Barnabas, and Paul expressed appreciation for the fullness of the Spirit. Through him they were convinced of sin, of righteousness, and of judgment. They were guided into truth as he interpreted the will and revealed

the plan of God. He regulated their thinking, their emotions, their wills in light that reveals, in love that controls, in life that energizes. Thus were they equipped for service. They were separated from wrong, brought into unity with the good and true, and were organized to cooperate with others in effective service. Through this means God was enabled to give his best to them.

This best gift was available also to every one for the asking. All who accepted Jesus and gave him first place in their lives might claim the promise and in faith expect to receive, as in patience they waited for the fullness. It might come in testing by way of the cross, in worship by contact in spiritual fellowship, through friends who need to serve and be served. Whatever the channel, the blessing was from Father in heaven, bestowed in kindness to meet the need and help promote his program as men share his "much more" in the spiritual realm. When the language of faith becomes the testimony of experience and we join with the recipients of the Spirit in recommending this gift to others, we share with Jesus and his followers in emphasizing the benignity of God who stands ready to give the holy Spirit to those who ask and will receive him.

J. R. W.

THE CAMEL

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou, too, shouldst to thy knees
When twilight draweth to a close
And let thy Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace his load
And rises up again to take
The desert road.

So thou shouldst kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Author Unknown.

REUNION ANNOUNCED

A reunion of former students and instructors of Friends Bloomingdale Academy is being planned for August 21, 1932, on the old campus at Bloomingdale, Indiana. Will all those interested, whether teachers, pupils, or descendants of these, please report your names and addresses promptly to the corresponding secretary, Aileen Nelson Bloomingdale, Indiana, that forthcoming announcements may be mailed to you.

NEEDED "BALM IN GILEAD" FOR TODAY

BY ELIZA ARMSTRONG COX

It would seem that this query is just as pertinent now as in Jeremiah's day, when it was first asked. (Jer. 8:22). There was evidently a balm used in that long-ago time, gathered in Gilead, that had healing power in it for hurts and wounds of various kinds. The prophet uses the term figuratively. He would have been glad if a balm could have been found that could be applied as effectively to his people then when in unhappy attitudes of mind toward each other.

There have been Jeremiah's all along the line of church experience since this question was asked, that were grieved and distressed because so much of the time there were some in the group of believers who were "hurt"—their feelings, not their flesh. The one "hurt" in too many instances, instead of applying a curative course of conduct, seemed to enjoy keeping the sore open and spreading infection therefrom until, unhappily, there was a multitude of little "mads" all around.

That we get our feelings hurt while conscientiously trying to do our duty, is by no means uncommon. Nor is the hurt imaginary. It is very real—someone intended to wound and succeeded. Perhaps it was a deliberate misrepresentation or an intended misunderstanding. It not only hurt the feelings but injured the one in the estimation of others. Maybe an unfair advantage was taken which resulted in personal loss. In many ways these hurts can be administered, intentionally or accidentally; maliciously or thoughtlessly. But all the same, there is a deep wound, the result of which may well be dreaded, whether it be in social, business, political or in church life.

In our daily work we have all had the experience of a cut finger, a bruised hand, a sprained ankle or a broken bone, or something more or less serious, requiring treatment and care. The remedy was applied, the wound received the needed attention, and soon it was well and the incident forgotten. It would have been possible, if one were so unwise, to let the injury go uncared for, the consequences of which might have been an incurable sore, or a lost member of the body. "Hurts" occur among church members and how are they to be healed so that they may not develop into "putrefying sores" which may finally require amputation or severe remedies of some kind?

There always has been persecution for righteousness' sake, but this party, though suffering from it, refuses to carry around with him "hurt feelings" and maintains the proper attitude of spirit, becoming a Christian through it

all. It is the little petty hurts, like the "little foxes," that are so ruinous, and it is easy to imagine they were the kind that so worried Jeremiah. Someone is placed in official position that I did not want there. My behavior: I'll not speak to him. The church building was not located where I wanted it. I'll not help with the expense of it. I didn't get the pastor I preferred; I will not help in his support. We need a change of Sunday school officials, and—more of the same, any one of which may be the "hurt" I am suffering from. It sometimes proves that the one who thus draws back is deliberately keeping a sore open and finally becomes the "chief sinner" because refusing to apply healing remedies.

"Is there no balm in Gilead" to heal such "hurts"? Yes, an abundance of it. If we change the term into our dialect it will help, perhaps, to understand it more readily. So, instead of saying this "balm" is prayer, or the exercise of faith, or trust in God, we will dare to suggest a term that may not sound particularly spiritual or like scriptural phraseology, but none the less possessing great value: it is plain *good common sense*. There is tremendous curative power in this "balm." The hurt is deep. It is not fancied. But is not good common sense used where there is a real, a truly serious, physical injury in getting to a remedy quickly? Why not use it in case of injured feelings? The Bible expects us to use it in the form of self-control. We are a very imperfect specimen of Christianity without it. What is self-control but the use of good common sense? What does it include? Here are a few points found in the Bible: "Keep yourself in the love of God"; "Keep the body under"; "Keep thyself pure" in heart and conduct. Self-control will "bear all things" however unjust, without resentment, we will "suffer long" and still be kind; "be angry (hurt?) and sin not"; we will, like Paul, put away childishness. If we do not have the self-control that produces these results, we will be most sure to "behave ourself unseemly," which means breaking fellowships and injuring the spiritual body, a most serious thing to do.

The twelfth chapter of Romans from the ninth verse to the end of the chapter, is worth something in the present day. James gives some counsel regarding the use of the tongue, that is still valuable.

The use of good common sense will cure more church ills and individual upsets than any amount of prayer, faith, trust, etc. without it. "Is there no balm in Gilead?" Plenty of it. Thank God for it. We have only to change the label to read "good common sense," and then apply it with Christian determination. In this way the many little local wars sprinkled around through church and so-

ciety, would disappear, and this grace of God, for that is what "good common sense" is, would lubricate fully the whole machinery. The heart of God would be gladdened, the Jeremiahs all comforted, and the church developed into a mighty force of righteousness. Incidentally, many a prolonged and destructive war in the world could have been prevented by the liberal use of this "balm." Could it have been the "balm" used by Abraham in settling up with Lot?

Christian common sense, a channel for God's grace! Let's use it without stint.

VIRGINIA QUARTERLY MEETING

The great event of the year, for Friends of Eastern Virginia, is the May Quarterly Meeting, known locally as the "May Meeting." It is regularly held in the town of Sedley, a station on the Virginian Railroad about forty miles west of Norfolk. Great crowds still attend in holiday mood, though the crowds are not as great as they were some years ago when special trains were necessary on "May Meeting" day. The attendance is still large, but most of those who now attend are primarily interested in the religious meetings of the day rather than in the merry-making.

The May Quarterly Meeting, for 1932, was held on the twenty-first and the twenty-second, and was an especially interesting occasion because of the presence of Robert L. Simkin. Robert Simkin spoke many times in the course of the two days, usually about his life in West China. On Saturday evening, May twenty-first, he showed lantern slides picturing the great changes which he has seen in West China during the past twenty-five years. These slides were of great interest to all who attended and stimulating questions followed. The changes which the mission work has wrought were presented as the best argument for missionary giving. It was predicted that the effort to raise the United Budget in Virginia Quarterly Meeting will be easier next year as a result of the visit of Robert Simkin.

Another important topic considered was Prohibition. J. Hoge Ricks, Justice of the Juvenile Court in Richmond, Va., spoke of the Prohibition issue from the point of view of a judge interested in the reformation of character. His twenty years of experience with delinquents make him feel that conditions are not as bad as they were in the days of the legalized liquor traffic. He showed convincingly that laws relating to prohibition of the liquor traffic are much better enforced than are the laws relating to the prohibition of murder, theft, etc. Hoge Ricks is the Clerk of Baltimore Yearly Meeting.

WRESTLING FROM EARLY MORN TILL DEWY EVE

(Continued from page 431)

and Press Bureaus in various parts of the world, and hopes to continue this work throughout the Conference. It is supplying its constituent Christian international organizations, with suggestions and material likely to be helpful in determining policy and energizing propaganda.

Finally, this Committee has arranged a series of daily lecture-commentaries upon the proceedings of the Disarmament Conference. These commentaries are given mostly by W. Arnold-Forster, with an occasional other speaker of a special desired point of view. Though held at nine o'clock each morning, these are attended by an average of sixty persons, most of whom are actively engaged in Disarmament work. The presentations have been masterly and impartial, and, supplemented by the excellent discussions that followed, made an excellent contribution toward the mobilization and direction of opinion not only in Geneva itself, but in many, distant countries, through the action of the strategic persons and committees which were here represented.

The Committee took a very active part in making possible that remarkable demonstration of public opinion in the Conference on the first Saturday in February. And in all the work of this Joint Committee, the workers at the Quaker Center have taken a leading part.

NEW YORK YEARLY MEETING

(Continued from page 430)

people of the School and in the Poughkeepsie Meetinghouse filled Sunday morning with beautiful and inspiring service, and in the afternoon the Epistle and Message of the Yearly Meeting and those lovely expressions of appreciation which find voice in the closing sessions of Yearly Meeting were heard.

In connection with its literature, the London Printing Committee uses the picture of a vessel with spread, wind-filled sails. We felt to unite with its motto, "Our course is chosen, spread the sail." And we adjourned to meet at Poughkeepsie at the usual time next year unless the Advisory Board shall deem it necessary for us to assemble at some other time and place, an elasticity not hitherto felt in our Yearly Meeting and supplied perhaps as the result of the plan for a conference of the two New York and two New England Yearly Meetings which it is hoped Friends may attend largely in 1933 when we, in this section can not only get acquainted with each other but seek jointly after our common tasks for Friends in this day and generation.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE A. F. S. C. IN SESSION

On May 26, the regular monthly meeting of the American Friends Service Committee was held at Fifteenth and Race Streets in Philadelphia. A special welcome was extended to the following who are not usually in attendance: F. L. and Glory Hungerford from Maidsville, W. Va., where relief work has been carried on this past winter; William C. and E. C. B. Allen from Denver, Colo.; Mary E. Way from Nebr.; Priscilla Hunnicutt from Ohio, who has been one of our Home Service workers for the last two summers; and to William I. and Hannah Clothier Hull, who have just returned from Geneva, where they have been attending the Disarmament Conference.

Attention was called to the recent death of William W. Cocks of Westbury, L. I., who was for many years a member of the Service Committee. A minute of appreciation and a letter of sympathy to his wife were authorized.

FOREIGN SERVICE

William Eves, 3rd, reported for this Section that Hugh Borton, who with his wife was to return to Japan this fall, has developed such a keen interest in Oriental-Occidental goodwill that he has decided, after consultation with members of the faculty at Columbia and the Foreign Service Section to prepare himself to render a permanent contribution by interpreting Japan to this country as well as other countries. This means that the plans for the Institute of International Studies in Japan will not be carried out.

Emma Cadbury and Effie McAfee are back at their respective centers after having attended Palestine and Syria Yearly Meeting and having visited other points and institutions of interest in the Near East.

Clarissa Brown, a young Friend of Moorestown, N. J., who is spending some time in Vienna, hopes to give part-time service in the Center there.

Both Elizabeth T. Shipley, a former worker in our German Child-feeding Unit, and Henry J. Cadbury, plan to visit some of our European Centers this summer and to render service as way opens.

Gilbert L. MacMaster, who has given considerable time to the study of the Minorities problem of Europe, is willing to give some time each year to visiting sections where this problem is most

acute, and to present the seriousness of the matter to the bodies best fitted to deal with it. The Committee felt that this arrangement would be most satisfactory and that Gilbert MacMaster is spiritually fitted for the task he proposes to undertake.

INTERRACIAL CONFERENCE

Helen Corson, Acting Secretary of the Race Relations Committee, reported as a result of the concern expressed at the Interracial Conference held in January, that questionnaires were sent out to about 600 representative Friends covering the race situation in their communities. Sixty-two replies have been received so far. The Committee hopes to make a careful study of these and to make constructive suggestions to the various communities later in the year.

PEACE SECTION

Ray Newton reported that plans for the Haverford Institute of International Relations are going forward due to a substantial contribution which has been received for this purpose. Everyone is urged to do what he can to build up attendance.

As reported at the last meeting, the various Peace forces are planning to send a delegation to the Resolutions Committees of the Democratic and Republican Conventions, and they are trying to agree on a platform to submit to these Conventions. General endorsement was given to the fifteen points presented.

William I. and Hannah Clothier Hull reported on the Disarmament Conference, particularly the discussion that took place on reduction of armaments. William Hull stressed the fact that the Quaker task is that of popular education, and associated with that everlasting holding up of the absolute principle of the Quaker stand of total disarmament without compromise or evasion. Hannah Hull told of the great privilege that was hers in receiving the one ticket to the Disarmament Conference that was given to the Society of Friends. She spoke with great enthusiasm of the "Petition Day"—when 8,000,000 names were offered to the Conference as standing for unqualified and total disarmament. The petitions were taken in two trucks through the streets of Geneva, and are now in the hall confronting the delegates as they enter the building. She stressed that fact that speaker after speaker referred to these signatures as

evidence of the impression this united action made on the assembly. She also spoke with warm appreciation of the Geneva Center and of the excellent work being done there.

HOME SERVICE

Elizabeth Marsh reported for this Section that activities are under way for summer work. This year an attempt is being made to prepare workers more adequately for their summer jobs by bringing as many of them as possible together for one week at either the Haverford or Northwestern Institute, thus making use of the set-up made available by the Peace Section. While training cannot be given for specific positions, the meaning of the work and its possibilities for both employing agencies and workers can be so stressed as to make the experience a vital and significant one.

FELLOWSHIP COMMITTEE

Itineraries of traveling Friends and the responses that have been received to a letter sent out concerning an International Society of Friends have been the chief interests of this committee for the recent past. The thoughtful concerns expressed by Friends here and abroad indicate that the time is ripe for some sort of international link-up of the Society.

COAL COMMITTEE

Contributions have been received making possible the continuance of a skeleton organization and giving a milk ration to the most needy until the first of August. With the closing of schools, the number of children fed has declined from 40,000 to 20,000 and staff personnel from 50 to 16 persons. Five workers are at present making a scientific study of family case problems on which future work can be based. It is hoped that the way will open for a large percentage of the unemployed miners to work on a part-time mining farming basis. The gardening program has been developing satisfactorily, and plans are being made for the preservation of fruits and vegetables. The Russell Sage Foundation is cooperating with this Committee to the extent of sending an artist to the field to direct home industries being developed. F. L. Hungerford, Principal of the A. L. Wade School in Maidsville, W. Va., expressed the thanks of the community of Maidsville for what the Service Committee has done, and spoke with appreciation of the dolls sent at Christmas time and of the joy they brought to the children.

AS THE MINING REGIONS FACE SUMMER

In Harlan and Bell Counties, Kentucky, many invading groups of investigators have been turned back during the past winter by local authorities bent on keeping away what they pronounce as dangerous influences on the minds of the

mountaineer-miners of the district. It has become the habit of investigating groups to bring carloads of food with them for proposed distribution to needy miners; yet this apparently generous impulse has been repulsed by Harlan and Bell authorities as merely an excuse for dissemination of disturbing propaganda.

Throughout this controversy the American Friends Service Committee has been allowed by the same authorities to distribute food and clothing to miner's children in both of the contentious counties without distinctions being made whether the relief went to the children of miners blacklisted because of their union sympathies. Obviously this permission was granted because the Friends announced in advance that their concern was with giving relief, not propaganda.

There was suspicion; yet no paths were barred. The situation is more complex than it appears on the surface. The most casual talks with any one disclose the local feeling that all inquisitive outsiders must necessarily be Communist adherents. The attitude is responsible for most of the rough handling of visitors, some of whom were in fact Communists and some distinctly not.

Here, as elsewhere, constitutional rights underlie the economic structure; yet hunger and ruin seem more close to reality to Pineville people. The collapse of bituminous coal mining has left the county with absolutely no other industry. In practically every home, every dollar spent comes from soft coal dug beneath the laurel-covered mountains and spilled out to make sooty wastes of once lovely hollows.

The machine age has hit the hills a hard blow. Ten years ago it provided a magic prosperity. Then the competition of oil and gas destroyed the flush days. The depression merely gave a final push downward to an already declining industry.

The future of many counties is predictable and gloomy. Coal operators throughout the United States know that their industry cannot return to past prosperity, even after the rest of the country recuperates. There are too many operators. Many of the weaker ones have been squeezed out.

Desultory work goes on in the mines. Prospects are poor and certain to remain so until the coal mining industry as a whole is driven into stabilizing its production and sales.

This leaves whole communities to face the problem of permanent unemployment at the only vocation known. The planning and planting of gardens and the inauguration of a social and recreational life is occupying all of the time of those representatives of the A. F. S. C. remaining on the field during the summer months.

VASSALBORO QUARTERLY MEETING

At South China, Maine, May 14-15, Vassalboro Quarterly Meeting convened with a deep sense of the presence of God in the midst. The meeting on ministry and oversight considered the responsibilities and opportunities of serving God in the present day. James A. Coney developed the theme "The Man Who Played God" showing that God answers prayer chiefly through his children and that the function of this meeting is much needed in the world today. In the meeting for worship that followed, Josephine H. Carr, Yearly Meeting Bible School Superintendent, now pastor at East Parsonsfield, spoke from the text, "My people have forgotten me days without number," and James Coney gave a message from Jesus' words, "I go before you into Galilee."

After an enjoyable luncheon, the business session considered the annual reports and noted many signs of encouragement. The statistics showed an increase in the membership despite the loss of several members during the year. The Evangelistic and Bible School Committees indicated an earnest endeavor to serve their communities, and the Week-day and Daily Vacation Bible Schools have found a ready response. Representatives were appointed to the Quarterly Meeting and Friends were encouraged to attend as way opened. The Quarterly Meeting cabin for juniors in attendance at the Junior Yearly Meeting was again endorsed and sponsored. This project is receiving much approval throughout the Yearly Meeting.

Sunday morning, James Coney awakened Friends to their responsibilities speaking from the text, "Prepare ye the way of the Lord." The presentation is in our hearts, and each one has his part to fill in making ready for the king. After the social luncheon hour, Herbert Cates, winner of the East Vassalboro Bible Memory Contest, gave his splendid recitations, and will represent the Quarterly Meeting at the Yearly Meeting contest. The afternoon message by Josephine Carr developed the victorious declaration of Nehemiah, "Our God has turned our curses into blessings." Several responded with testimonies to the benevolent presence of God in life's daily walk.

SUFFICIENCY OF GOD

Leave God to order all thy ways,
And hope in him whate'er betide!
Thou'lt find him in the evil days
Thy all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that naught can move!

The recent passing of Susan Sisson Jones after sixty years of active Christian service brought to many a keen sense of loss who must assume greater responsibilities because of her going. The fragrance of a life spent in the Master's service without restraint, but constrained by the love of Christ, was appreciated anew as her mantle falls upon those who share her concern for the Society she loved and so zealously served.

LOGAN A. HUNT

After a brief illness in the Randolph County Hospital, Logan A. Hunt of Carlos, Indiana, passed from works to reward, May 15, 1932, aged nearly forty-nine years. He was serving as pastor of New Garden Meeting for several years and had offered his resignation to take effect about September 1, little realizing at the time that his earthly career was so nearly done.

He was the oldest child of Charles S. and Comfort E. Hunt, and was born in Randolph County in 1883. At seven years he was converted and later in his teens dedicated his life to Christian work. He was educated at Bloomington and Lynn, and was recorded a minister of the gospel in 1907. Ten congregations were served by him as pastor and he endeared himself to a wide circle of friends.

In 1904 he was married to Rhoda E. Collins, and three children were born to them who survive their parents. His wife died in 1922 and two years later he was married to Bessie M. Moyer who became mother to his children and he a father to her son Everett of whom he became very fond. A loving husband and father, he ever sought the welfare of his family.

His father and step-mother of Independence, Kansas, two brothers, Webster of Oklahoma and Olan of Missouri, and a sister, Elsie Ellis, of Colorado Springs, in addition to his wife and children survive him.

His last words "For me to live is Christ, and to die is gain" were used by Ira C. Johnson as the text at the funeral which was attended by nearly eight hundred of his many friends in the Friends Church at Winchester. Many fellow ministers in Indiana Yearly Meeting were present, several having some vocal part in the service. Loving tributes were paid to him as a brother beloved whose testimony and faithful work through the years was deeply appreciated. Interment was made in Fountain Park cemetery at Winchester.

The talents of a man are not lent to him for exhibition purposes, but the measure of his life is the measure of his service.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE BUYER IS EQUALLY GUILTY

Editor, THE AMERICAN FRIEND:

Walter Lippman, writing about the depression in the New York *Herald-Tribune* says, "It really is of the utmost importance that opinion be not confused by catchwords in discussing measures to promote recovery." The same emphasis should be placed on the catchwords used in discussing the liquor question. We are becoming so accustomed to having every phase of the depression and all other unfortunate situations blamed on prohibition that one involuntarily begins to expect the word with a capital letter when reading an article or an editorial on any subject that concerns the general public or some special individual. Even General Pershing, in his article in the last *American Magazine*, makes the same shallow charge.

Who of all those who write for public perusal is courageous enough or reasonable enough to say—"The men and women with plenty of money are to blame for crime conditions in the U. S. A."

"Come now, let us reason together, says Holy Writ. If a grocer has no customers, he must soon shut up shop. If an automobile dealer could sell no cars, he would close out his business. By the same token, if a bootlegger could find no market for his goods, he would perforce cease to handle the goods. So, if all the great sums of money that it is claimed the underworld now holds because of prohibition is actually in its possession, then the people who pay these great sums are the primary offenders. They, as well as the bootlegger, are to blame for our crime. We cannot arrest them because no clause in the law makes the purchaser guilty. Before we vote for "modification," "repeal," or "4% beer," let us add an amendment to the law making it a crime for any man or woman to buy bootlegger's wares. Make the purchaser and the seller equally guilty.

It is not the working men and women who pay vast sums to the underworld. They haven't so much money to spend on what they do not need. All the buyers and the sellers, are guilty of flouting the law. They are traitors who are undermining the foundations upon which this government of ours was built, reverence for God, respect for law, scorn for impostors and tyrants. What is our present condition? God forgotten, law a mockery, and our newspapers filled to overflowing with such tales of imposi-

tion and crime that one is nauseated day after day, and can only cry, "How long, oh Lord, how long?"

Oh yes, the underworld has the money and the upperworld is paying in more ways than one.

The party conventions are approaching. There are candidates in the field. We hear much of "modification" and "repeal." Let us get busy and agitate for a plank in the platforms that assures an amendment that will make all parties equally guilty in a liquor deal.

This fight is an old one. Noah got drunk 4000 years ago and committed a crime, and the stuff has the same effect today that it had then.

Let us not deceive ourselves. Washington had to conquer a Whiskey Rebellion before our country was old enough to stand alone. The hills of Kentucky and Tennessee were full of bootleggers who killed government agents before anyone dreamed of prohibiting the manufacture and sale of alcohol.

Men and women, keep your powder dry and stand by your guns! Common sense will align itself on the side of right, and although—

"Right's forever on the scaffold, Wrong forever on the throne,
Yet that scaffold rules the future, and behind the dim unknown
Standeth God within the shadow keeping watch above his own."

A. M. GARDNER.

Stepney Depot, Conn.,
Route 1.

THE "INNER-WARD LIGHT"

Editor, THE AMERICAN FRIEND:

It looks as if Quakerism will have to get a new term. William L. Pearson in THE AMERICAN FRIEND, May 19, proves with the aid of scholarly research that "inward," not "inner," is the term we should use—that neither George Fox nor the early followers used "inner."

This is something of a shock to many of us. We had followed the growth of Quakerism in the Journals, had seen with wrapt wonder many a Friend braving dangers, traveling to the ends of the earth, guided by a faith and motivation that at least had inner conviction as its basis.

Jesus never knew the term "logos" or "Word," yet the idea of the "Word made flesh" has helped many a Christian. Brother Pearson is, in his scholarly way, right. Let him rejoice. Also let us be

careful not to call in any sense wrong those who, feeling the value of an idea, no matter how unscholarly the source, continue to make use of it and are thereby helped. The very word "Quaker" is one of those terms which finds its true value not in its literalness, but in the sweet shading of association.

GEORGE FULLERTON EVANS.

Toledo, Ohio.

WHAT HAS THE CHURCH TO OFFER?

Editor, THE AMERICAN FRIEND:

Why should we be discouraged over the failure of the Disarmament Conference and the Kellogg Pact or the League of Nations and its adopted child the World Court? Man's extremity is God's opportunity and God is just the same yesterday, today and forever. He is just as able to lead the world into the promised land of peace as he was to lead the children of Israel out of bondage.

Ever since the World War, nations have been wandering in the wilderness, trying to organize the world for peace and leave God out. It cannot be done.

World peace is a part of God's plan of redemption and in God's sight all men are brothers. Any plan for peace that is not good enough (without reservations) for the whole world is not worthy of being called God's plan or any part of his plan and will fail in the future as it has in the past.

There are three great questions before this nation—prohibition, world peace and the financial question. If we could solve the first two questions, the third might take care of itself and we will not be able to find a satisfactory solution for the financial question unless we can do the same for one or both of the other two. Our political leaders seem to be thinking of taking a long step backward in the cause of prohibition. Nations have had less confidence in each other after every failure of the international, organized efforts for peace and practically everything our government has undertaken for the restoration of business and to improve our financial condition has failed to produce results for the common people. The world is staggering today under a load of taxes and debts caused by the World War.

In the past God used the church to lead the world out of darkness into the light. Has the church no constructive plan to offer in this moral, spiritual and financial crisis?

FRANK SANTEE.

Gibson, Iowa.

They who are enclosed in God's hand have ample room there; and unhindered activity, with the ennobling consciousness of freedom, is the reward of trust. —ALEXANDER McLAREN.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



PAUL, THE SOWER

BY ALLAN REGINALD BROWN

Fleming H. Revell, Co., pp. 132, \$1.25

This is a study of the purpose and meaning of the epistle of Paul to the Romans as given in a series of lectures before the mid-week meeting of Friends at East Twentieth Street, New York, of which the writer is a member. He is an attorney-at-law, engaged in active practice in the city of New York, having been graduated from the University of Minnesota in 1903, and from the New York Law School in 1907. In the Introduction, Dr. Herbert Parrish says of him that "he has risen to a plane far above the legalistic aspect of religion, and has set forth with rare scholarship and skill the vivid human side of the Apostle's experience as a man, his conflict with evil and his conquest through Christ. This could be done only by one who himself has passed through a similar struggle and who has reached the goal of victory."

The five chapters give the Hebrew-Greek background, the awareness of normal function, the structure of the epistle, Paul's picture of man and of the new creation under the titles, The Soil, The Germ, The Anatomy of the Seed, The Flower, and The Fruit. He finds the true gospel of St. Paul not so much in his written words as in the reality of the experience behind the words. Christ became the only reality in the Apostle's life, but in writing to both Jews and Greeks he tried to express plainly and simply what he had experienced. His writings were letters rather than theological essays and were colored by the character of the people addressed and the language in which he wrote to them.

As a student of Greek language and literature, the lecturer has penetrated to the heart of the message in the epistle and has sought to lay bare the truth set free from the theological developments of later generations in religious thought. He finds Paul certain of three things: the faculty of being God-centered exists in all men, that it is dormant in all men, and that the time has come when there is a possibility of awakening it. The heart of his epistle is a double statement, the fact of sin and the way out. His thought, viewed as an organism, is three-dimensional, and to be understood has to be lived from the inside, and that life is the death of the old life.

The approach and development will be found interesting and refreshing to all

who have studied the epistle to the Romans under other guides, and in the light of his criticism a new reading of the epistle will enhance the value of the message and the appreciation of the spirit of the man as he wrote it.



THE PARABLES OF JESUS

BY GEORGE A. BUTTRICK

Richard R. Smith, Inc., pp. 274, \$1.00

This is another of the great religious books now available in a less expensive edition, unabridged and in full library size, for those who felt that the earlier regular editions were beyond them. The contents of the book began in a series of lectures on the Parables of the Passion Week and with the request that they be printed in book form, a proposal was made for a book of wider scope. As recent books on the Parables are not numerous, the plan was undertaken with very satisfactory results. The main purpose is to suggest an unfettered interpretation of these incomparable stories, to trace them back to Jesus' daily life in Galilee, and "so to rediscover in them the tang of the human and the glow of the Divine."

In the Introduction, the Parable is differentiated from other forms of speech, the method of interpretation adopted is explained, and also the arrangement of them in this study. The purpose of Jesus in using the them is recognized as they unfold the good news of the Kingdom of God, indicate the children of the Kingdom, and finally set forth the Kingdom as a Judgment. Parables of the earlier and the later ministry of Jesus are followed through to those of the Passion Week, and are grouped to emphasize a particular phase of the message.

Most noticeable, as one recalls impressions after a careful reading, is the choice language used in exposition and the beautiful spirit in which each parable is treated. Much research has been made in the work of scholars and the manner of drawing conclusions is wholesome and delightful. The thought and purpose of the Master is kept uppermost and where differences of opinion have developed the treatment is reasonable and fair. The parables of the Unjust Steward, the Good Samaritan, of Appraisals and Rewards, on the God who answers prayer, and who saves the lost are particularly helpful for those who attempt to interpret these parables in the light of the teaching of Jesus with an application to present day needs. As a work of

reference the book is invaluable to ministers and Bible teachers, and the opportunity to secure a copy of this special edition will be greatly appreciated by all who take advantage of it. It is a treasure house of good things, beautifully presented and helpfully interpreted for a more efficient use of this method of imparting instruction.



FOLLOW THOU ME

BY GEORGE W. TRUETT

Ray Long & Richard R. Smith, Inc., pp. 241, \$2.00

A book of sermons has special interest for certain classes of readers, especially those who prepare and deliver messages of a religious nature. Sometimes it is the content of thought to be expressed that challenges attention, and sometimes the method of organizing the discourse as presented that holds the interest. Most of the sermons in this volume were given in evangelistic services and stenographically reported so that the atmosphere of the occasion has been preserved and the spirit of the message still grips with a freshness that is much appreciated. The note sounded in the title pervades the book. Christ is presented as the one to be followed and his invitation is made personal with an urgent claim for direct action.

Some of the themes treat of prayer, faith, patience, fear, the gift of life, the making of a life, in a simple, straightforward way and bring the reader, as the spoken message must have brought the hearers, face to face with the responsibility of life in a right relationship with Christ. They meet the prevailing mood of despair with a message of courage and project themselves into the very heart and life of our times. Illustrations from personal experience abound and the wide range of literary and biographical reference, of poetic and scriptural quotation, greatly enrich the thought.

These messages, however, were not given to ministers but to those who hunger and thirst after righteousness, and with the earnest desire to help. Each message, while complete in itself, is linked up with the others to produce a cumulative effect. The seeking note for the salvation of the people is the primary and crowning note ever regnant in each succeeding effort. But the closing address is to preachers on preaching. He urges them, as a brother minister, to watch against impatience, love of ease, every wrong habit and motive, and professionalism, to sound the positive and not the negative note, with hopefulness and the assurance of faith. "Christ would have his preachers to be voices and not echoes." With Paul, each one should magnify his office, and so adapt the message that hearers may be won to Jesus Christ.

QUAKERDOM • AT • LARGE

Alfred Lindley who recently climbed both peaks of Mount McKinley, Alaska, is a grandson of Dr. Alfred and Elizabeth Lindley, who were pioneers in both the Friends Meeting and the social work of the city of Minneapolis, Minnesota. It was for Dr. Lindley that the former Lindley Hall at Earlham College was named.

* * * *

Donald B. Spittler, pastor of Detroit Friends Meeting is speaking over station WWJ, Detroit, Michigan, each morning at 7:15 a. m., (Eastern Standard Time) from June 13 to June 18, under the auspices of the Detroit Council of Churches. WWJ is at 920 kilocycles, 325.9 meters. Interested Friends will want to tune in on Detroit.

* * * *

Roy and Ruth Votaw and their children sailed from Cuba, June 2, for the United States. They were to arrive in Whittier, California, on June 9, where they may be addressed in care of Willard O. Trueblood, the father of Ruth Votaw. They have given three years of splendid service in connection with the school at Holguin, Cuba, and with the Cuba Yearly Meeting of Friends.

* * * *

Raymond E. Mendenhall, of the Department of Education at Otterbein College, Westerville, Ohio, has been appointed chairman of the Westerville Committee of One Hundred for Law Enforcement. He was named to succeed Dr. Howard Russell at the latter's own suggestion. The appointment is of special significance in view of the fact that Westerville is widely known as the home and "capital" of the National Anti-Saloon League, of which Dr. Russell is the founder and father.

* * * *

The Africa Mission has printed in the native language a mission paper of sixteen pages. It is called *Makuva Ge Livamwoyo*, meaning the message of life. This number is printed as a memorial to Helen Farr Ford. There are three messages in it that Mrs. Ford wrote for the paper before her death. The pamphlet is having a splendid influence with the nationals. Copies have been sent to former African missionaries and the children of missionaries in the States—also to relatives of Helen Farr Ford.

* * * *

Dorothy C. Hanson, whose step-father, Raymond E. Mendenhall, is a member of the faculty of Otterbein College, Westerville, Ohio, and who is the only Quaker

student in the institution, has been elected President of the Y. W. C. A. for the year 1932-33, which will be her senior year. She recently received second place in the College oratorical contest, with an oration entitled, "Undesirable Citizens," in which she discussed aspects of the Supreme Court decision denying citizenship to Dr. Macintosh and other conscientious objectors.

* * * *

Josiah P. Marvel, of Richmond, Indiana, a graduate of Earlham College, who has been Assistant Director of the Brooklyn Museum of Art, has been chosen as Director of the new Art Museum at Springfield, Massachusetts, which, with its generous endowment, will be one of the largest and most modernly equipped museums in the country. The appointment of Josiah Marvel, which came to him unsought, is, in view of the wide array of applicants considered, a distinct recognition of the reputation which he has won during the comparatively few years in which he has been engaged in this field of work.

* * * *

At a recent meeting of the Foreign Literature Board of the Friends Service Council (London), it was decided to investigate the possibility of having George Fox's Journal (abridged) translated in Esperanto. Several Quaker pamphlets have already been translated into this world language, and are being distributed widely. At this same meeting, Quaker literature in ten other languages was discussed: Swedish, Bulgarian, Finnish, Turkish, Icelandic, French, German, Spanish, Japanese, and Africans. This, of course, is by no means the entire list of languages into

which some of our best leaflets on Quakerism have been translated.

* * * *

W. Spencer Hadley of Wichita, Kans., President of the Board of Friends University, was given the honorary degree of Doctor of Laws at the Commencement exercises on June 6. For thirty years he has been a member of the Board, part of the time as treasurer and as chairman of the finance committee. Through the practices of financing put into effect under his direction, Friends University has attained its methods of high efficiency in the handling of its endowments. For several years he was president of the Citizens State Bank and was chairman of the board of the Wichita Y. M. C. A. He is active in the affairs of Kansas Yearly Meeting and is a member of the Executive Committee of the Five Years Meeting.

* * * *

On June 3, members of the Central Offices Staff at Richmond, accompanied by Dr. A. A. and Mira Cope Bond, drove seventy-five miles distant to Urbana, Ohio, as the dinner guests of Isaac T. and Alida Johnson. After inspecting the spacious grounds of the lovely Johnson home, and whetting their appetite on the nine-hole putting green, the guests paid the complete compliment to the substantial dinner which followed—the kind of compliment whose sincerity cannot be questioned by the cook. As Chairman of the Executive Committee of the Five Years Meeting and Secretary of the Publication Board, Isaac Johnson maintains a personal, fatherly interest in the personnel at the Central Offices, of which this day of hospitality is a good example.

A WORD OF CAUTION

When groups plan to send packages of gifts to any of our mission fields they should remember to guarantee the cost in postage and duty. Some times packages without this provision may be an actual burden to the missionary who pays an excessive duty.

Ordinarily the money paid for materials, postage and duty would buy more if sent direct to the field in cash. Missionaries returning to the fields often have room for these gifts within their baggage allowance. By writing either to them or to the Mission Board Office Friends may secure information regarding the possibilities.

E. T. E.

NEWS OF OUR MEETINGS

Isaac and Esther Mason, recently of Shanghai, China, met with Minneapolis Friends at a supper meeting, May 25, and at the prayer meeting on the following evening. Their presence and ministry were very profitable, bringing blessing and inspiration to all who were privileged to meet them.

* * * *

Willis H. Harner, now residing at 238 North Friends Avenue, Whittier, California, was recently recorded a minister of the gospel by Xenia Monthly Meeting of Friends in Wilmington Yearly Meeting at Xenia, Ohio, reported by the clerks, S. Andrew and Myrtle M. Hutchinson.

Friends at Amboy, Indiana, again shared in the Community Daily Vacation Bible School which is reported as bigger and better than a year ago. Twelve schools were represented by the pupils and the teaching staff was drawn from the two local Methodist and Friends churches. The two ministers, C. L. Rees and Murray S. Kenworthy, conducted the play activities for the junior and the older boys, and Hilman Brock supervised the corps of drivers for transporting the children. The program each day was from nine to 11:30 a.m., the last fifteen minutes was a general assembly for special memory Bible work. The other periods were devoted to Bible study, song practice, hand craft, woodwork and nature study. The school continued for two weeks with an average attendance of nearly 150.

* * * *

Parsonsfield Quarterly Meeting was held at East Parsonsfield, Maine, May 28 and 29. An atmosphere of Yearly Meeting fellowship was brought by the good number of visiting Friends from other meetings. Among these were Lindley M. Binford, clerk of the Yearly Meeting, James A. Coney, superintendent of evangelistic and church extension work, A. Edward and Marion E. Kelsey for many years in mission work at Ram Allah, Palestine, and a former pastor of the local meeting, Harvey Jones of Gonic, N. H. Others were present from Portland, Maine; Lawrence, Mass.; Amesbury, Mass.; Gonic, N. H.; North Berwick, Maine, and Sandwich, N. H. Mary Hill Binford presented the work and the needs of the United Budget by means of a clearly arranged chart. At the Bible school hour on Sunday, Marion Kelsey gave an illustrated talk on Friends mission fields. Music was provided both days by a chorus of young people with special solos by Louise T. Hussey, Beatrice B. Hanson and Ruthven MacDonald. Messages of strength and inspiration were brought by many Friends and the interests of the approaching Yearly Meeting and the Junior Yearly Meeting were presented and attendance encouraged.

A Preface to Christian Faith in a New Age

By Rufus M. Jones

Before accepting a place on the Foreign Missions Appraisal Commission with which he has been traveling in the Far East, Rufus M. Jones felt that something must be done first to search our own souls and to inquire into the state of Christianity here at home. "We cannot have an effective message or a dynamic gospel for China or for India unless we can discover some fresh power, some deeper interpretation of life that will transform our own civilization and inaugurate a new epoch of faith here in America." This new book is the result of this concern on the part of the author.

Price \$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Friends at Arba, Indiana, have conducted their first Church Vacation School with good results. Four persons volunteered as teachers to assist the pastor, Orville Fisher and on May 16 they began with thirty-eight pupils continuing for two weeks. The average attendance was forty-six and thirty had a perfect attendance. Transportation was provided by the teachers for those beyond walking distance. On the closing day they went en masse to Williamsburg, eleven miles distant to appear in a parade before the Wayne County Sunday School Convention. Upon their return picnic lunch was served including cake and ice cream provided by the patrons of the school under the shade of a tree, and a program given in the evening at the church with an account of the handwork. Much credit of the success was due Lillian E. Hayes, Secretary of Committee on Religious Education of Indiana Yearly Meeting, who helped direct the work. Everyone gave his services so that the actual cost in money was very small. One of the banners in the parade bore the slogan, "Arba did it, so can you."

* * * *

Friends at West Elkton, Ohio, have enjoyed a number of interesting services in recent weeks. William C. Kinsey and

his wife of Richmond, Indiana, gave helpful messages in song which seemed to win the hearts of the boys and girls as well as of the older people. Kate C. Schneider, also of Richmond, gave interesting talks on Japan, and Lillian E. Hayes spoke on the prayer life. The pastor, James Swander, preached a splendid baccalaureate sermon, and the music by the choir was very fine. One Sunday the pastor exchanged with the pastor of the Presbyterian Church at Camden, Ohio. Friends are looking forward to Homecoming Day, June 19, when messages will be given by Charles E. Hiatt and Errol T. Elliott. Invitation is extended to every one interested to share the program and enjoy the basket dinner.

* * * *

The Union Street Friends Meeting at Kokomo, Indiana, held a public reception for forty persons who have recently identified themselves with the meeting as members. Friends gathered in the dining room of the church for a pot-luck dinner with the new members as guests of honor. Following the dinner an appropriate program was given in the auditorium.

* * * *

The Clinton Corners (New York) Friends Meeting celebrates this year, the one hundred and fiftieth anniversary of its founding as a separate Monthly Meeting. In commemoration of this event, Clinton Corners Friends have decided to produce an Anniversary pageant and also to issue a booklet giving the history of the Meeting. Anna Rozell, Eleanor Weage and Mabel Burhans, named as the committee in charge of the celebration, have decided upon Sunday, August 21, as the probable date for the pageant. The program will be held outdoors and will commemorate, not only the history of the local Meeting, but the

George School

Twenty-five Miles Northeast
of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting
of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

WESTTOWN SCHOOL

A Country Boarding School for Boys and Girls

Alumni Day brought 1200 visitors back to the school. They heard the stirring address of Dean Wicks at the morning meeting; they followed the "Alumni Trail" to spots of memory and beauty, and renewed associations with friends from distant places; they watched George School beat us (alas!) in baseball and tennis; in the Greenwood at night they saw the delightful "Taming of the Shrew" given by the students as their annual Shakespeare play. The loyalty of Westtown Alumni is the most striking asset of the School. They have increased her endowment and given her material gifts; they constantly contribute to her spiritual and intellectual life. Such loyalty springs from memories of happy school days and an appreciation of the spirit of Westtown.

For information, address

JAMES F. WALKER, PRINCIPAL, WESTTOWN, PA.

contribution which Quakerism has made and is making to the life of our times.

DEATHS

HEATON—At Poughkeepsie, New York, May 1, 1932, Adna F. Heaton, in his seventy-sixth year. His life of friendliness toward all men endeared him to many who brought to him their personal problems. His advice was sought also by corporations, and he was a guiding spirit on boards of finance, education, philanthropy and religion. Experience proved his advice to be wise and just, hence it was widely sought. He was particularly fitted to be an overseer in Poughkeepsie Meeting, and he was always careful to be prompt and regular at meetings for worship and discipline. He was a living demonstration of the fact that Quakerism is not a creed but a way of life synonymous with uprightness and purity of character.

HODGIN—At St. Leo's Hospital, Greensboro, North Carolina, April 5, 1932 as a result of a paralytic stroke, which he suffered the day before, Samuel Horace Hodgin, in his fifty-ninth year. For many years he was a prominent educator, holding positions of responsibility in a number of Friends institutions. After graduating from Guilford College in the class of 1895, he took further academic work at Haverford College and Harvard College. Later he taught at Oakwood School and Guilford College, and was president of Wilmington College. For several years he was dean of Rollins College at Winter Park, Florida. His wife, who was Olive Jenkins, died a few years ago. He is survived by his daughter, Marian Hodgin.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

Money for You!

Go treasure hunting in your trunks, desks, and attic. • OLD ENVELOPES AND STAMPS before 1880 are valuable • Send on all you find • I pay highest prices.

GEORGE HAKES

290 BROADWAY NEW YORK

JAY—At Arnold, Pennsylvania, October 23, 1931, suddenly from heart attack, Charles A. Jay, in his fifty-ninth year. Born near Jonesboro, Indiana, a lifelong member of Friends, he was married to Blanche Thomas of Marion in 1900 and three years later they moved to Arnold, Pennsylvania. Three daughters were born to them who with their mother survive him, and also a brother, Edgar Jay of Jonesboro. Funeral services were conducted at Jonesboro by Clyde Watson. Burial in Riverside cemetery. At the time of his death he was president of the Arnold Council and was paymaster of the American Window Glass Company which position he had filled for nearly thirty years.

TERRELL—At Oskaloosa, Iowa, May 22, 1932, Hannah Ida, daughter of Rebecca and Levi Sharp, and wife of Samuel Terrell, in her seventieth year. Born in Cardington, Ohio, she came with her parents to Iowa in 1871. After her marriage, she lived at Newberg, Oregon, at Le Grand, Shellrock, Mt. Vernon, and Oskaloosa, Iowa. A birthright member of Friends, she was an enthusiastic worker in Sunday school and church. The husband; a daughter, Nellie Loucks; a son, Harry E. Terrell; a brother, E. H. Sharp, and three grandchildren survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St. Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

CORRECTION

In the report of the Service Committee Meeting held in March, the statement was made that it is necessary to have a passport when crossing the Polish Corridor. We wish to correct this error. The statement should have read that when one is crossing through the Corridor from Germany to East Prussia, no passport is necessary. It is only when one disembarks in the Corridor that a visa is required.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Nashville, Tenn.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

FOUNDED 1870

Nicholson Printing Company

Printers
Publishers
Bookbinders

We print The American Friend

26-28-30 North Ninth Street
Richmond, Indiana